# RELIGIOUS.

Interesting Discourses Delivered Yesterday by Beecher, Bellows, Fisk, Dix and Other Lights of Divinity in the Metropolis.

RITUALISM AND RATIONALISM.

Denunciation of the City Railway Scheme Now Before the Legislature by Rev. Father Quinn.

Sermons in Washington, Trenton, Bridgeport, Newburg, Brooklyn and Other Cities.

The services at most of the churches yesterday, as will be seen from the subjoined reports, were largely attended notwithstanding the fact that the weather was chilly and uncomfortable in this city. In most of the cities embraced in these reports, however, were proportionately punctual and numerous. The discourses delivered were of an interesting characteristic characteristics. discourses delivered were of an interesting charac-ter and embraced the usual variety of subjects.

### RELIGIOUS SERVICES IN THIS CITY.

ST. PETER'S CHURCH.

discourse by Rev. Father Quinn on a New City Railroad Act-Threatened Demolition

of St. Peter's and Trinity Churches. At St. Peter's church, Barciay street, yesterday. there was a large congregation. The services were very imposing and the music was of the highest Rev. Father Quinn, on ascending the pulpit, ed his congregation as follows:-I think by duty to call your attention to-day to an which is pending before the Legislature, which passed the House of Assembly and is resent before the Senate. It is an act rizing the construction of a railroad, which ter. Its number is 273, and it is entitled th the city is to be an underground railroad, infortunately for us, is to be an elevated railof Church street, not less distant than twenty-five from the sidewalk, and not more re-than 100 feet. From the terms of the bill which I saw yesterday, you would imagine that those who are laying out this road were conno sweeping, so utterly regardless of the interests of private individuals and of public interests are these erms. When you consider that this elevated railroad is to run on a line certainly not far remote from the point on which I stand at the present moment, from Canal street to the Battery, you will see a hat sacrifices are necessarily involved. Within the 
sat lew years, as you know, this part of the city has 
hanged entirely its character. Fiftcen or twenty years 
to great value, but within a few years the property 
has increased immensely in value, and some of the 
most magnificent and costly stores have been crecithrough, and stores covering ground which in itself 
s of immense value. If this act which is before 
the legislature should be passed we must certainly 
consider that the company that shall undertake to 
be it is line of railroa i through such buildings, exending more than a mile, must be immensely rich, or 
f not limmensely ich, they will have the property 
to appraise da sto allow only a small valuation for 
what is taken. Leaving twenty-live feet between 
the line of the railroad and the side of the street 
tecessarily renders that, as well as the ground 
which they would occupy for the road, almost worth 
which they would occupy for the road, almost worth 
which they would occupy for the road, almost worth is taken. Leaving twenty-five feet between is of the railroad and the side of the street arily renders that, as well as the ground they would occupy for the road, almost worth they would occupy for the road, almost worth to the owners. Up to this time the inconces which we have heat to endure from railwith which we have been surrounded have en sight. Having already two lines of railalongside of the church in Church street, g two also in front of the church on Barciay we thought we find been taxed sufficiently to imodate the public and the railroad compawed to the constructed of are under way are sufficient for the wants of the public is lower part of the city. There is no necessity that we can see that can justify in ghtest degree such a high-handed measure as a proposed. This road, if built, is not only to y private property of the most valuable charbut is to run through the sanctuary of God. nen who are engaged in speculations of this lave no regard, as far as we can see, either for or public interests, or interest the most said they can only increase their wealth. creating have a right to protest in the strongest language that we are able to use. We are not here of yesterday. The property on which this church is built, and the grounds surrounding it, on which is the house in which the Sisters of Charity reside, were purchased by our ancestors nearly one nunared years ago, and were purchased for the very purpose to what they have been ever since devoted—the use of the Catholic church. Our Catholic brethren, at that time, were very few in numbers, and it is fair, also, to suppose that they were poor, because the church, which preceded this, although a very small building, they were not able to complete until they sent to foreign countries for assistance. It does not not be wall a rof this church, Father O'Brien, placed an obligation, which rests upon this church, and will to the end of time to celebrate a certain number of masses for the people of the island of Cuba, who had contributed largely to enable him to complete this church; and this church; and contributed for the purpose of enabling Father O'Brien, placed an obligation, which rests upon this church, and certain lady of Mexico, whose son-in-law had contributed for the purpose of enabling Father O'Brien to complete the church, and thereby founded this mortuary mass. After that the Catholics gradually increased in number, and from this church a pastor went forth to erect another church in this city, and also from this church which we have labored for so many years. Now, after having seen all inis, knowing that the bones and ashes of the first Catholics that settled in this city, and also from this church which we have labored for so many years. Now, after having seen all inis, knowing that the bones and ashes of the first Catholics that settled in this city are reposing beneath this caurch; after retaining this property who which we have labored for so many years. Now, after having seen all inis, knowing that the others and destroy the church and destroy the church and destroy the church and destroy the church and d

They cannot pay the money; if they get the propert they must necessarily get it for one-third its revalue, taken in connection with the value of the with which it is surreunded, which would be univoldably ruined by the proposed road. We hop that the gentlemen will reconsider the bill before comes to its final passage, and that they will be enabled to see that we have no need of such a road We have railroads enough for those who do busin so no this side of the city. I do not think that Governo indiffman, a man in whose honesty and integrity business of this kind better than I am, will, if you please, use your inducace immediately, and In writing to your friends in Albapy. Write to your friends in the Senate tails very evening. There is no time for petitions. The bill may pass perhaps to morrow. This is all that remains for us to do. The bill comes upon us by surprise and under circumstances that could not have been foreseen. I trust the measure will not pass. If we had any hope that prayers would undernote the gentlemen in Albany, I would ask you to pray that God would change their hearts, that they might be soltened, and that their minds might be enlightened to see something eise besides a railroad.

### CHURCH OF THE DIV ME PATERNITY.

Discourse by Rev. Dr. Fisk.

Gwing to the continued illness of Rev. Dr. Chapin, from an attack of rheumatics, his place was suppiled in the pulpit yesterday by Rev. Dr. Fisk, Pre-sident of the Canton Universalist College. He said he wished to speak to the congregation that morn-ing themselves, as a people, as a class of professed followers of Jesus Christ, as one of the organic churches of the Christian Church. His text was Corinthians, xil. 44:—"For the body is not one mem-per, but many." The preacher then proceeded to say that they (the Universalists) claimed in common that the Church was divided into variously varying parts that had risen gradually to great influence and that still bore relationship to each other, not withstanding the doctrinal antagonism which existed between the several denominations. Protestantism that the great differences between the Universalist merpretation of Caristianity and human history and the interpretations of other denominations were by no means settled, nor were they about to be settled. He did not believe, then, that these controversies were ht an end. These questions could not, by the shutting of their eyes, be washed out of signt nor be carried out of the field of discussion. It would be as serious to have controversy in the religious world at an end, and society fall into utter indifference in consequence, as to have nothing but these controversies continually going on. All theologies cannot be truth, nor any one of them come clear up to the truth. Some might be nearer the truth than others, and to find out as near as may 06 which was nearest the truth and how to make religious truth most felt was certainly as effort worthy the wisest and the best to make.

## ST. PATRICK'S CATHEDRAL

Address by Archbishop McCloakey.

At the principal mass at the Cathedral yesterday ir, under the direction of Professor Schmitz, sang Schmitz's Mass No. 5, with Conconne's Salve chorus, and was given by the regular choir and the Cathedral chorus, in all some thirty-five or forty voices. It is a graceful composition, with a vein of devotion apparent throughout the entire work, rendering it more than ordinarily pleasing. The Salve Chomé with good effect.

At the conclusion of the gospel in the mass the Rev. Father Kearney ascended the pulpit and, tak-ing for his text the gospel of the day, preached

Rev. Father Kearney ascended the pulpit and, taking for his text the gospel of the day, preached an eloquent and impressive sermon. The gospel was John X., 11-16, and from the words of the text the reverend orator drew the conclusion that all the world would be brought to recognize the authority of the Church; that, the words, "And other sheep I have that are not of this fold; them also I must bring and they shall hear my voice and there shall be one fold and one sheepherd" half reference to that idea.

Immediately after the sermon had been concluded the Most Rev. Archbishop came forward to the sanctuary rails and addressed the congregation as follows:—To-day, beloved bretheren, as is well known to most of you, is the fitteth anniversary of the first mass which he offered up as a simple priess in an humble chapel in the city of Rome before a congregation of orpnan children. Now he offers up the holy sacridee no longer in an humble chapel, but beneath the dome of the world's most glorious temple—not as an humbe priess, but as the universal shepherd. To-day beneath the dome of St. Peter's there are to remind him of the first day of his priesthood the orphan children from the same asylum in the chapel of which he said his first mass, side by side with cardinals and prelates and potentates to remind him of his dignity; and in their presence he will offer up the holy sacridice of the mass in thankagiving for all the mercies which God has shown, and asking for the favors and blessings which Aimsghy God can bestow. Not only for humself does he ass these, but for the whole flock of which he as is the shepherd; and around him in spirit everywhere are loving and raithful hearts uniting their prayers with his. Throughout the world to-day is offered up the sacrifice of the mass for our Most Holy Father, and you will unite your intentions with his and pray that God will enlighten him and strengthen him; that his life may be spared, and that it may be vouch-safed to him to'preside in person at the Ecumenical Council which he

# CHURCH OF MOUNT ZION.

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Sermon on the Impending Doom, by Bishop Snow.

A sermon was preached yesterday afternoon in the University on "The Impending Doom of the Nations," by Bishop Snow, of the Church of Mount Zion. The text was Zeph. iii., 5:—"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even ail my flerce anger; for all the earth shall be devoured with the fire of my jealousy." This passage points directly to the great day of final judgment upon all the world, as is evident, not only from the general connection and harmony of the subject, but from the closing declaration of the text itself. Never has all the earth been devoured by the fire of God's wrath since this prophecy was written; never will it be thi that great and terrible day of the Lord that will burn as an oven, when all the proud and wicked will be as stubble. (See Maiachi Iv.) That is the time when Jenovah rises up to the

### TRINITY CHAPEL

Lecture on the Incarnation, by the Rev. Dr.

The first of a course of lectures on the incarnation last evening. Being the opening lecture, the speaker conduced himself rather to the importance of the dogma of the incarnation as the foundation disquisition on the subject. The dogma of the incarthat no finite intelligence can explain it; it is the first truth of christianity, the one which, if we understand, we feel that we need no more. We live in eventful times; our are signs of an alarming nature in the horizon, a time when we must engage in an active struggle bolder than now, and it is startling to hear the manner in which men speak of religion. The spirit of infidelity now speaks not by argument, nor in curses, but finds expression in jesting and in laughter. What is needed by the children of the Church is a true conception of what Christianity is. The Incarnation is the sum and substance of our religion. What is the great truth distinctively shown to the world by Christianity—a truth which Judaism did not teach and which cannot be learned from a study of the natural world? All truth that was ever known is included in Christianity, but all truth is not Chrisand lite. He who denies the incarnation is antiChrist. I do not use this jern in a hard sense,
but in a sense of opposition—perhaps of
consciented opposition. To say that the declaration is not true is to go against Christ.

The man is anti-Christ who true is to go against Christ.

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MOMFOLK STREET METHODIST EPISCOPAL CHURCH.

Last evening this church was filled to overflowing by a devout and attentive congregation to listen to the farewell sermon of the pastor, the Rev. Charles the farms who has been removed to Brooklyn, after administering to their spiritual wants for the past three years. During his administration he has not only been instrumental in greatly increasing these natures exist eternally together yet eternally separate. The lucarnation teaches us our absolute dependence on God, for God would not have made the closing portion of his discourse to advice to young men to nee from temptations and to betain strength to resist them from the provisions and to betain strength to resist them from the provisions and teachings of God's holy word.

Last evening this church was filled to overflowing by a devout and attentive congregation to listen to the farewell sermon of the pastor, the Rev. Charles by a devout and attentive congregation to listen to the farewell sermon of the pastor, the Rev. Charles by a devout and attentive congregation to listen to the farewell sermon of the pastor, the Rev. Charles by a devout and attentive congregation to listen to the farewell sermon of the pastor, the Rev. Charles by a devout and attentive congregation to liste separate. The Incarnation teaches us our absolute dependence on God, for God would not have made man if without it man could have gained that for which Christ came. The Incarnation is not a past event which concerns us now no more, but a state which exists and will last forever. The dogma of Incarnation involves also the idea of the progress of humanity, for God, in taking our nature, carried it up until it was almost divine. This exaitation implies a similar exaitation of man. The ideal man of philosophy looks somewhat like the stage hero, knowing much and boasting more. If we would see the ideal of humanity as presented by the Catholic creed we have but to turn heavenward and contemplate Carist.

## ST. ALBAN'S CHURCH.

The Ways of Wisdom in Religion-Sermon by the Rev. Mr. Morrill. The ritualistic services were yesterday conducted

at St. Alban's church, Forty-eighth street and Lex-ington avenue, with the usual solemnity, in presence of a large and fashionable congregation. The day being all that could be desired, the display of tollets was very elegant and picturesque. A very notice-able feature was the thorough earnestness and devotion of the assemblage throughout the lengthened proceedings. Indeed, the exercises were marked by much solemnity, in which every one present most zealously participated. The celebrant on the occazealously participated. The celebrant on the occasion was the Rev. Mr. Mines; the Rev. Mr. Morrill. deacon, and the Rev. Mr. Noyes, sub-deacon. At half-past ten o'clock the sweet strains of the organ swelled gently forth, and before the procession issued from the vestry a faint though beautiful harmonious chorus in which the soft and melodious voices of many children mingled burst upon the car, at the commencement seemingly afar off and then gradually increasing with the most delightful effect. At either side of the altar the choristers and acolytes arranged themselves in appropriate order, while the officiating clergymen proceeded with the services, which were of a highly interesting description. Not the least important characteristic was the excellent manner in which the musical portion of the proceedings was conducted. At the termination of the gospet the Rev. Mr. Mortill ascended the pulpit and preached a sermon upon the "Ways of Wisdom in Religion," taking his text from Psalms ci., 2. The reverend gentleman referred to the many aspects which religion presented. It was grave and cheeriul, it was indulgent and severe, it was love and it was fear, it was contemplative and it was imaginative. Under such circumstances certain perplexities arose, but the yoke of Christ was nevertheless easy and the burden light. The cross of Christ was to be taken up and never laid down if we expected salvation. There must be a proper disposition to love God, a determination to follow His floly mandates, and all the seeming perplexities of religion would rapidly fade away. Man must give himself up to the guidance of the Holy Spirit and the light will shine upon him. Perplexity of mind in regard to the line of duty to be pursued in order to please God could readily be removed by sincer resolution to do His holy bidding. When the mind became disturbed concerning the best manner to lead a pure and religious life a commencement at small matters was generally effective. The reverend preacher referred at considerable length on the var sion was the Rev. Mr. Mines; the Rev. Mr. Mor riil, deacon, and the Rev. Mr. Noyes, sub-deacon.

means necessary, which he pointed out in forcible terms, the reverend gentleman concluded by exhorting the congregation to endeavor to do their utmost in the ways of truth, and be themselves living temples. Man must work out his salvation in fear and trembling, and should not be content with merety saying "Lord, Lord," but should work with fervor and earnestness in order to arrive at the haven of eternal peace. The sermon was listened to with the utmost attention, and at its conclusion the ceremonies were proceeded with and devotedly participated in by the congregation. Large numbers approached the communion, and the benediction havings been finally given by the celebrant, the proceedings were brought to a close shortly before one o'clock.

cture by Rev. Dr. Bellows

served in their religious system before Moses came to lay down the laws to be observed by the Jews, and described the transition from the sacrifice of human beings to the selection of beasts for that purpose, and accounted for the employment of them instead of wine, corn, jewels or matters of that character. Moses found this system m existence and modified it, as to extirpate it was impossible. He availed himself of the customs then prevailing to facilitate and render more extensive the observance of the true religion. The preacher then proceeded to explain the necessity and value of sacrifice in supplying the religious wants of the Jewish people. If the Mosaic system looks complicated from our Christian point of view, it was not so at the period for which it was intended. Instead of being the imaguration of a new system it was the beginning of the end of that which existed. Just as limiting the extent of slavery with the ultimate view of removing it. Moses saw that by using the sacrificial forms of the headnens he would assist in destroying idolatory and leading men to the worship of the Creator. Dr. Bellows consinued to explain the value of the sacrificial system to the Jews in making it understood that sin is abhorent and that means existed of making proprintation for it. The nature of sacrifice was illustrated by the case of a father who requires his child to contess a fault before forgiveness. It was not necessary to the father that it should be done nor was the sacrifice of roats and oxen necessary to God, but was demanded as a recognition of his authority and man's dependence upon him. The reverend lecturer proceeded to point out the treatment of the subject in the New Testament and referred to the toleration and favorable view which the other and the sacrifice of each and oxen necessary to the sacrifice of goats and oxen necessary to food, but was demanded as a recognition of his authority and man's dependence upon him. The reverend lecturer proceeded to point out the treatment of the subject in the New

"A Young Man in a Great City." on Lexington avenue, near Thirty-seventh street, known as the Murray Hill Baptist church, was filled in every part last evening. The Rev. Sidney A. Corey, D. D., the pastor, conducted the services and delivered the second of a series of Sabbath evening lectures to young men, his subject being "A. Young Man in a Great City." The reverend gentleman took as his text the forty-first verse of the nineteenth as his text the forty-first verse of the nineteenth chapter of the Gospel according to St. Luke:—"He beheld the city." In commencing his discourse the preacher narrated a story of six young men, who belonged to the rural districts in England, but who went to Loadon. Of the six all but one went to the bad, being dazzled and carried away by the temptations of the metropoils. One ended his career of sin and vice in a Loadon workhouse two days after admittance to the institutions that second replaced his employers, and coming

of God. His eloquent addresses, his constant zeal for the good of his congregation, his visits to the sick and dying and his efforts for the good of his church and congregation in general had so much endeared him to his last congregation that the parting was, as might be expected, one of deep regret. The reverend gentleman took, for his his text the third verse of the twentieth chapter of Acts, and during its delivery both the pastor and congregation were deeply affected. He carries with him to his new sphere of duty the affection, prayers and best wishes of his old congregation. best wishes of his old congregation.

## RELIGIOUS SERVICES IN BROOKLYN.

The Cost of a Christian Life.

Rev. Henry Ward Beecher preached yesterday to a very large congregation, taking as his text the twenty-eighth rerse of the fourteenth chapter of St. Luke:—"For which of you intending to build a tower sitteth not down first and counteth the cost, whether he have sufficient to finish it." It was plain from the text and the context that Christ here spoke in a figurative sense. The crowd was at this time thronging to Christ with altogether an insufficient concep-tion of what his idea of building meant, or of what his discipleship wished. Counting the cost, that is a calculation of value. A man may calcu-late whether to build small or large, whether he will build expensively or cheaply, whether he will decorate profusely or limit the expenses to a mini-mum. But there is a calculation which lies back of mum. But there is a calculation which lies back of all this—whether he shall build at all or go without a shelter. The cost of building depends largely upon the question, whether ne intends to build sumptuously, and also upon the architect who builds for him. Can a man afford to go without a building? This question is tworold. If the cost is counted, you may say you cannot afford to build; but then comes up the question, can you afford to go without a shelter and a home? Therefore, two questions are involved in counting the cost; and sometimes by far the most important consideration is the cost. Thousands of people wish they had religion; but the article of time comes in and they say they cannot be religious now. But this is often an involuntary idea rather than an avowed and expressed condition of mind. Men reason among themselves that it is useics for them to think of attempting a religious life, because they have really no moral feeling. They have little interest in religion. If a man already under the influences brought to bear in a Christian community upon the conscience of men—if that man has but little moral feeling—it is likely that as he grows older his moral feelings will increase. On this account men count the cost, and say, how shall I act? At this point all uncertainty arises. Some men are born with every disposition in favor of a religious life. They do not get angry. Why? Because the original organization is so balanced that there is no crash within themselves. But there are other men of different dispositions that struggle daily to conquer their passions. Then, again, many men say, who know whether religion is anything more than a phantasy, and why should I be blamed for doubting almost everything taught by religion when we churches do disagree upon immasterial points they all agree that man requires the grace of God in his heart. Some men say that their doubts go deeper. They cannot see any original grounds for these beliefs. But men should be willing to explore the unknown as Columbus did—he h

### RELIGIOUS SERVICES IN NEW JERSEY.

sermon was preached by the Bishop, who took his text from the Gospel of the day—'I am the good shepherd: I know my sheep, and my sheep know me; the good shepherd lays down his life for his sheep.'' Jesus is the Prince of Life. "All power," said He, "is given to me in heaven and on earth." Everything is included in this power. The healing of the boul is his; so is the healing of the boul is his; so is the healing of the body. No matter what secondary agencies he may employ, whether the drugs of the physician or the instruments of the surgeon, Jesus is still the author of all lie and health. He gives us life by his Holy Spirit. He hath given us the new life of penitence for our sins, a readiness to abandon our own ways and follow the path which He hath marked out for us. He is the Prince of Life, whereof we are witnesses. These were the leading points of the sermon. When the preacher had concluded about sixty persons advanced to the railing to receive confirmatio. The lishop was assisted in the services by the pastor, Rev. Mr. Rice, and Rev. Mr. Harriman. After the customary payers came the imposition of hands. The services were conducted in a solemn and impressive manner.

The Bishop held a visitation in St. Mark's, Rev. Mr. Macurdy pastor, at four o'clock in the afternoon, and confirmation was also administered here.

At half-past seven in the evening the visitation was held in St. Mathew's, of which Rev. Dr. Matson is pastor.

Newark.

Except at one or two of the numerous temples of the bost fligh in this city the services yesterday were of no special interest; still large congregations were in attendance at each church. The religious revival in the Methodist and Baptist churchs continues. The religious revival in the Methodist and Baptist churches continues. At the First Baptist church in Academy street, in the forenoon a very feeling ser mon was preached by the pastor, Rev. Dr. Fish, on the subject of children's dary to their mother. Dr. Fish alinded to the fact that the subject had naturally suggested itself to him owing to his having just been bereaved of his own maternal parent. In the afternoon the eighteenth anniversary services of the Baptist Clip Mission Board were held in the same edifice. Besides Dr. Fish there were present Rev. Messrs. Morrill, Slegified, Horr and Baxter, of this city, and Rev. Messrs. Swan and Teesdale, of New York. The children of the various Sunday schools connected with the Baptist churches in town were present to the number of about 1,390. The annual report of the board shows that to carry on the work of the ensuing year it will require \$5,700. Though there was cause for sincere congratulation as regards the collections made during the past year, yet was there great need of increased effort in this respect. Rev. Mr. Morrill, late pastor the Fifth church, delivered his fareweil address preparatory to starting for the West. Addresses were also made by Dr. Fish, Mr. Horr and Mr. Charles Callender, Superintendent of the Sunday school, all of which were no less interesting than instructive. In the evening nine persons were received into the arms of the faith through immersion.

thousands of worshippers to hear their favorite pas-tors dilate on spiritual subjects. In St. John's Roman Catholic church Rev. Father Schmidt preached served that many Catholic children had forsaken the Irish school and adopted the public institutions as a means of acquiring instruction. This Father Scannidt deprecated the attendance at the public schools of the Irish Catholics, and hoped that parents would be sufficiently wary of their religious tendencies as to deprive them of such an iniquitous opportunity. Father Schmidt's sermon was mainly of a practical character, and comprised no individual notions worthy of comment. In the State Prison on Sunday afternoon, the moral instructor, Rev. Mr. Warner, delivered an impressive and practical discourse. In the course of his remark he said that it required some ability teach something concerning food. The fall of man he attributed to the predestined flat of divine law. When a righteous man dies on earth he virtually undergoes a religious transformation and becomes under the influence of religion a presentable being in the sight of God. The Rev. Mr. Warner then descanted on the fall of man, illustrating his argument by several instances since the fall of Adam. He administered a mild but forcible reproof to the convicts, and undertook to manifest their moral impotency in at once yielding to the desire of their passions, and when in the rectuse of the State Prison. viets, and undertook to manifest their moral im-potency in at once yielding to the desire of their passions, and when in the recluse of the State Prison they come to think of their mislemeanors in their sober moments, regret with pining anxiety their unenviable fail. The Rev. Mr. Warner preached a very exmassive discourse, and seemed to impress the convicts deeply with his opportune remarks.

## RELIGIOUS SERVICES IN CONNECTICUT.

New Haven.

Walker, the pastor, delivered a discourse upon the subject, "The captivity of the Devil," taking for his text the Second Epistle of Timothy il., 26. He considered the effects of a submis-sion to the induence of evil, and referred espectally to those who became the captives of devil by their eager pursuit of material things

their fondness for wine and women; for the ele-gancies of life by their love of office, their pursuit of frivolous pleasure, &c.

Rev. Mr. Walker preached a discourse of an able character at the United Congregational church, be-fore a very large and good. But the winest "The Rev. Mr. Walker preached a discourse of an able character at the United Congregational church, before a very large audience, upon the subject "The nature of Religious Truth." Rev. Professor Clark Seeley preached both morning and afternoon at the Chapel street church. In the morning ine delivered a sermon of especial interest upon the subject, "in wisdom be as men, in malice be as children." Rev. Mr. Clark, of the North church, exchanged pulpits with Rev. Mr. Cone, of Springdeld. The latter gentleman in the morning preached a discourse from the words:—"What shall I do to be saved." In the afternoon he considered the subject "If dod be for us who can be against us? And if God be against us who can be for us "" At the Third Congregational church Rev. Mr. Gregory, pastor of the church for ten years past, tendered his resignation, to take effect in May next, on account of failing health. At the John street Methodist Episcopal church Rev. Mr. Fletcher delivered a sermon in the afternoon. At the First Methodist Episcopal church Rev. Mr. Fletcher delivered a discourse in the afternoon upon the subject, "The Silent Influence of Christian Character." In the evening the United Episcopal service was held at Christ church and Rev. Dr. Beardiey preached a discourse. At the morning service was held at Christ church and Rev. Dr. Beardiey preached a discourse. At the morning service was held at Christ church and Rev. Dr. Beardiey preached a discourse. At the morning service was held at Christ church and Rev. Dr. Beardiey preached a discourse. At the morning service was held at Christ church and Rev. Dr. Beardiey preached a discourse. At

BRIDGEPORT, April 11, 1869. BRIDGEPORT, April II, 1869.

To-day was very pleasant and the congregations large. At the North Congregational church the pastor, Rev. Mr. Richards, preached from the text, "I was glad when they said unto me, Let us go into the house of the Lord." The circumstances under which the words were written were clearly ex-plained, and the advantages enjoyed by Christians in their house of worship were illustrated. The duties of Christians in attending the places of worship and of Christians in attending the places of worship and inducing others to do so were urged. The speaker alluded to the particular appropriateness of the sanctuary as a place in which to attend to the duties of public worship, and that the outdoor meetings, so common nowadays, often attracted worshippers from the churches. It was important that Christians, while building up the cause of Christ with one hand, should be careful not to pull it down with the other. The singing at this church was excellent and the organist played beautiful passages very finely. At St. Paul's Episcopal church, East Bridgeport, the rector, Rev. N. S. Richardson, D. D., repeated by request his sermon on "Sensational Religion," a powerful discourse, full of sound argument and forcible flustration. The Rev. Mr. Bottom, a former pastor, preached at the Methodist church on Beaver street, to a large congregation. The Rev. Mr. Sylvester Clark, rector, officiated at Trinity church, preaching two fine at his church. At St. John's Rev. E. W. Maxey, rector, officiated, and at the South Congregational church Rev. Daniel Lord preached morning and attenoon. We are sorry to say that this pastor has accepted a call from a Chicago society and will shortly leave for that field of labor. He will take with him the well wishes of a host of friends. At the Catholic churches there were the regular services by the pastors, Rev. Father Synott, of St. Augustine's, and Rev. Father Drea, of St. Mary's. At the Advent Christian church the services were conducted by brother Andrews, and the attendance was large. The Spiritualists held the regular meeting of the Children's Progressive Lyceum in their new hall, at which there was a large audience gathered. inducing others to do so were urged. The speaker

New York East Conference. New York East Conference.

The Twenty-first annual session of the New York East Conference is now being held in Middletown, Conn., the seat of the Wesleyan University, Bishop Thompson presiding. On Wednesday the Conference opened, and after the appointment of the various committees a series of resolutions were unanimously adopted, protesting against the passage of the amendments to the Excise law now pending in the New York Legislature. It is necessary to state that ameadments to the Excise law now pending in the New York Legislature. It is necessary to state that a large proportion of the churches represented in the Conference lies within New York and Brooklyn. Sermons were preached by Rev. Messrs. Woodruff and Pegg. On Taursday the exhibit of the Methodist Book

۱	Concern was read. The following is a consolidated exhibit of the affairs of the concern:—
	Real estate—New York Concern
	Merchandise—New York Concern. \$363,710  Western Concern. 298,111
ĺ	Cash on hand—New York Concern
	Notes, &c.—New York Concern (net)
	Total assets. \$1,240,015  Notes and accounts—New York. \$42,237  Western 132,337  175,502
	Net capital stock
į	Paid by order of General Conference
	Net profit

are as follows:—J. R. Hammond, C. P. Carver, L. Webb, C. S. Wing, F. L. Lockwood, J. W. Burnhardt and A. D. Hammond.

The presiding elders then made a report of their respective districts, which were in a prosperous condition. Over 1,000 conversions had taken place during the last six months in the South Long Island district and 2,000 during the year in the North Long Island district. In the afternoon the missionary sermon was preached by the Rev. W. C., Hoyt, and in the evening the anniversary was held. Eloquent speeches were made oy Rev. Drs. Durbin and Butler, the latter having recently returned from india. The most interesting featur of Friday's proceedings was the presentation of \$3,000 to the venerable Heman Bangs, presiding elder, who by reason of advanced age and ill health, is compelled to rettre from active ministerial work. Eloquent speeches were made by Rev. Drs. Crooks, Curry, Roche and others. Rev. Mr. Bangs has been preaching over fifty years and is universally loved by the Methodists of America.

On Saturday morning Dr. Butler, who was recently appointed Secretary of the American and Foreign Christian Union, delivered an address, advocating the claims of the society, which has for its object the conversion of Roman Catholies to Protestantism. The rest of the sermon was occupied in the transaction of routine business.

Bishop Thompson is to ordain the elders and probably finally adjourn on Tuesday.

### RELIGIOUS SERVICES IN WASRINGTON.

WASHINGTON, April 11, 1869.

At the Metropolitan Methodist Episcopal church Rev. Dr. Newman preached from the text, "He that principle contained in the text that self-control is the greatest of human achievements. He recounted the triumphs of Cæsar, Alexander, Napoleon and other great conquerors, and showed that while they exhibited great courage and self-command in battle, in the control of their own passions they utterly failed. He compared these mighty conquer ors with the humble Christian, governed by the ors with the humble Christian, governed by the spirit of Jesus, who was meek and gentle, and asserted that they were the true conquerors. He argued that one of the most difficult tasks allotted to man was to bridle his own spirit and passions and keep them under control. He instanced Christ as the perfect model of meekness and self-control, who, when he was reviled, reviled not again, but submitted to all the indignities and cruettes inflicted by the Jews and Romans, and in his darkest hour prayed for his enemies. Notwithstanding the day was marked by a northeast snow storm, the church, as usual, was well filled by a fashionable congregation. The President of the United States, with his family, was in his accustomed pew and seemed deeply interested in the discourse. accustomed pew and seemed deeply interested in the discourse.

At the First Presbyterian church the services were

the discourse.

At the First Presbyterian church the services were conducted by the pastor, Rev. Dr. Suideriand, who preached an able sermon from the text, "There is, therefore, now no condemnation to them that are in Christ Jeans, who walk not after the flesh, but after the spirit."—Romans, 'eighth chapter, first verse. He announced as the doctrine of the text that those who are really converted were no longer subject to the terrors of the law. While they remained on earth they were not freed from the provisions of the law, but as Jesus had borne the penalty for them they were no longer subject to its penalties. This, he said, did not mean that they had a license to sin. He argued that man of himself could never pay the penalty of the broken law; and it was, therefore, those only who were in Christ Jesus—that is, those for whom Christ had died—to whom there was no condemnation. Considering the weather, the attendance at this church was also large. Among the audience were several Senators and tepresentiatives.

The congregation assembled at the New Jerusalem Temple this morning listened to an inscreating discourse by Rev. Jaoze Fox. The subject was in relation to the proper interpretation of the allusion to the proper interpretation of the allusion to the proper interpretation of the allusion to the payed as a man after God's own heart. The speaker observed that the manner of conveying many things in those early days was in parables, and, as an instance, cited a number of the most notable parables found in parables, and, as an instance, cited a number of the most notable parables found in parables, and, as an instance, cited a number of the most notable parables found in parables, and, as an instance, cited a number of the most notable parables found in parables, and, as an instance, cited a number of the most notable parables found in parables, and, as an instance, and demonstrated that the expression alluded to had reference to the eminent spiritual feeling of the king and did not apply to him as a man, and t

## RELIGIOUS SERVICES ELSEWHERE.

In St. Patrick's church this morning three high different congregations. At the third of these services the choir sung Concone's mass in F, embellished by a tenor solo from Cherubini. The sermon was by Rev. Father Pendergast, who took for his theme "Christian Perseverance." The reverend preacher said we should maintain the faith delivered preacher said we should maintain the faith delivered unto us, for a thousand fold worse was the lot of him who had received the grace of God and then apostatized than of him who went down to hell never baving received that grace. Our salvation in termity depended on our perseverance in the life of faith while in our present state of proposition. If we would receive the crown promised to the righteous, we must persevers in the life of the righteous, there were three prominent means of grace, in the use of which we might persevere to the end: first—The exercise of a contanual unchanzing trust in God; second, frequent communion with Christ in the Holy Eucharist; and thirdly, by carnest prayer.

The pulpits of the Methodist churches were occupied by strangers to-day, the regular incumbents having gone to attend the conference held at Sing Sing. In Trinity Methodist church Rev. R. L. Ritchie discoursed in the morning and Rev. Dr. Forsythe in the evening. In the western Avenue church Rev. Mr. Eldron officiated. A mission Sunday school was founded this afternoon at the Washington Iron Works, which is located in the midst of a large foreign population.

Poughkeepsie.

POUGHKEEPSIE, April 11, 1869.

have been well attended. Bisnop Potter this morning administered the rites of confirmation to twenty-one persons at St. Paul's church and this afternoon to forty-four persons at Christ's church, in Market street. This evening he attended the church of the Holy Comforter, when he administered the rites of confirmation to thirty-three persons. In the course of the evening he delivered a carnest exhortation on the duties which the course of the evening he delivered a very earnest exhortation on the duties which now devolve upon the new adherents to the church. His remarks were listened to by the vast congregation with deep interest. Among the ciergymen who were present was the Rev. Dr. Cady. Rev. Mr. Syanot, Rev. Mr. Thomas and Rev. Mr. Crary.

At the First Reformed Church, this evening, Rev. A. P. Van Glesen preached to a small but attentive congregation. He took his text from Mathew vi., 33, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added i unto you." During his sermon he urged all to lay up their treasures in heaven, and not to depend upon worldly goods. He knew of no saving of the Great treasures in heaven, and not to depend upon worldly goods. He knew of no saving of the Great Master more worthy to be heeded than the words of the text. No man need fear of coming to want who serves God faithfully. Men are very apt to sacrifice health and everything else in search of fortune; hence it is strictly enjoined to seek the kingdom of God first.

At St. Peter's church this morning Rev. Pather Macken preached an eloquent sermon from the twentieth chapter of John, eleventh verse.

At the Congregational church Rev. W. Charles Martin, of New York, preached this morning and evening. Rev. Chauncey Glies, of New York, preached in the Church of the New Jerusalem, and lav. Mr. Burt, of New York, preached in the Hedding church.

## TELEGRAPHIC NEWS ITEMS.

About 500 troops of the Twentieth United States

infantry arrived at St. Louis on Saturday from Baton Rouge bound for St. Paul. The house of Dr. A. H. Kerr, on Big creek, near

Memphis, said to be one of the finest in Tennessee, was destroyed by fire on Saturday. Loss \$69,000.

The old Slocum House, built in 1805 and the first frame dwelling erected within the present city limits of Scranton, Pa., was partially destroyed by lire Saturday evening.

Brevet Loutenant Colonel F. M. Pottel, Fourth United States infantry, committed suicide, Friday evening, at rort McJienry. Md., by shooting himself with a pistol. He had ocen several weeks confined to his bed by illness.